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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LIII. CHICAGO, AUGUST 4, 1904. NUMBER 23

RECONCILIATION.

I begin through the grass once again to be bound to the Lord;
I can see, through a face that has faded, the face full of rest
Of the Earth, of the Mother, my heart with her heart in accord,
As I lie 'mid the cool green tresses that mantle her breast
I begin with the grass once again to be bound to the Lord.

By the hand of a child I am led to the throne of the King
For a touch that now fevers me not is forgotten and far,
And his infinite sceptered hands that sway us can bring
Me in dreams from the laugh of a child to the song of a star.
On the laugh of a child I am borne to the joy of the King.

—*A. E.*

From the Divine Vision.

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

THE

HEADQUARTERS

OF THE

Tower Hill Encampment, The Tower Hill Summer School and of Unity are now on the "Hill."

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SEND FOR CIRCULARS

UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME LIII. THURSDAY, AUGUST 4, 1904. NUMBER 23

Near or distant, the day WILL assuredly come when the merchants of a state shall be its true ministers of exchange, its porters, in the double sense of carriers and gate-keepers, bringing all lands into frank and faithful communication, and knowing for their master of guild, Hermes the herald, instead of Mercury the gain-guarder. —Ruskin.

A beautiful Lincoln memorial gate donated by a northern friend and erected by the students of Tuskegee now guards the entrance of the Institute grounds at Tuskegee. A picture of the same adorns the front page of the *Southern Letter*. No more fitting tribute to the great Emancipator has yet found architectural expression.

The nomination of Mr. Folk to the governorship of Missouri by the "plain people," as Lincoln loved to call them, over the heads of the "machine" men and stalwart politicians is one of the hopeful signs of the times. The farmers of Missouri at last came to a sense of their strength and quietly said, we will have no more of this, and they nominated a man whose campaign cry will be "Down with boodlers. Let there be an end to corruption. Officers must serve the people. Offices are created for the benefit of the people, not for the office-holders!" And his record this far justifies the expectation that he will live up to his battle cry.

Just Think Of It! Fourteen "Neighborhood Centres" are to be erected on the south side of Chicago by the South Park commissioners in connection with the new small parks to be laid out. They are described in the newspaper as "Family clubs for the masses." They will cost from sixty to ninety thousand dollars each. They will contain assembly halls to accommodate from one to three thousand people, with the necessary gymnasiums, reading, light refreshment, conversational rooms, etc., etc. The buildings are to be open both winter and summer. There will be no charge for their use, but all pains will be taken to make them eligible to the people. UNITY is old enough to remember the time when such suggestions were considered as the wild fancies of an impractical dreamer. It has seen the very name "Centre" come into this new use and contributed its mite towards such an introduction.

"Jean De Bloch and The Future of War" is the title of a tract by Edwin D. Mead published by the International Union, 9 Beacon Street, Boston, which we take pleasure in commending to our readers. This kind of literature cannot find too wide a circulation; it belongs to the extra-partisan politics which represents the living issues of the day. Let there not be too great a waste of nervous energy and heart sympathy thrown away upon the issueless campaign now before the American people. The Sage of Aesopus and the Colonel of the Rough Riding Regiment who now occupies the White House are men of very different personalities and as such offer an interesting choice to the American voters. But the great issues now pressing upon the American people are not brought to the front by "platforms" promulgated by the parties they represent. In neither case is there much to stand on; at best they represent something to take shelter behind.

There lies before us an official list of the personal property assessment for 1904 of one of the Chicago wards as listed by the Board of Assessors. The official notice says that taxes will be assessed on one-fifth of the cash valuation. It is an interesting revealment of personality. "The Full Cash Value" indicated in the column, to the eyes of an intelligent neighbor, reveal not so much the value of the property involved as the value of the consciences connected therewith. This exhibit of the assessment makes grotesque the proportions established by the frontage on boulevard and avenue. Surely the question of taxation is one of the unsolved problems of government. Some system ought to be devised that would lessen the temptation to falsify. The government ought not to encourage lying. One of the problems of modern times is how to make lying disreputable even when it appears on the assessment roll.

The *Northwestern Christian Advocate*, speaking on the death of "Golden Rule Jones," says, "Whatever might be said of the wisdom of some of Mr. Jones' utterances and actions, the motives which inspired them were noble and worthy of universal imitation." We translate the closing paragraph in a three-column notice of Mr. Jones in *Y Drych*, the Welsh organ of the Welsh people in America. His portrait embellishes the first page. It quotes his saying concerning the poor and the unfortunate: "These are Americans and they are a part of our responsibility," and adds: "Mr. Jones was a Welshman; he loved the Welsh language; was enamored of poetry and music and living issues, as became a Celt. He was at once a hard worker, a brilliant dreamer, and it may be well said, he died a martyr. His heart was full of tender-

ness for his race. No more beautiful or truthful inscription can be placed upon his tombstone than the name given him in derision by his antagonists:

"Golden Rule Jones."

George Frederick Watts, of the Royal Academy, recently dead, lived into his eighty-eighth year. He might have been rich as a portrait painter, but he painted for other ends than gold. American prudery affected to be shocked at some of his pictures and President Roosevelt was criticized for hanging one of his allegorical pictures on the walls of the White House. With his brush Watts preached of "Justice," "Death," "Judgment," "Love," "Life," "Hope," "Mammon," "Charity" and "The Spirit of Christianity." He twice refused a baronetcy; he helped to elevate the taste of the working classes. Says the *Christian Life*, he sought to teach the cottager the love of beauty and simple artistic crafts." He worked to encourage the heroic among the nations. Surely he justified the championship of John Ruskin, who in his youth came to the support of the Pre-Raphaelites, of whom Watts was an eminent representative.

Now that "Oom Paul" is at rest and the striking career of the grim Dutch African is closed, the world can afford to be frank with him. Indeed, it cannot afford to be otherwise. When the evidence is all in, Paul Kruger will deserve the respect which even the England which crushed him now grants him, and Edward VII. did only what a king should do in granting his body a resting place in the South African home he so loved and served. "The last of the Puritans" has often been written concerning those who have gone before Paul Kruger. He was a Puritan but might better be called here an "Israelite in whom there was no guile." He believed in a theocratic government, and he tried to reign under God. He must have been narrow; he must have been dogmatic; he was bigoted and perhaps made bigots, but he was honest; he was sincere; he was earnest, and these are the qualities that make men great. They over-rule a man's mistakes and in due time over-lay them. Mistakes are forgotten; the virtues remain. After all allowances and all subtractions, Paul Kruger will remain in history a pathetic, majestic, albeit a somewhat grim figure in the as yet unfinished history of South Africa. In the light of another century Kruger's fame and name will be much more discernible than now. Brave old man! dear old man! Let not the youthful generation, softened by indulgences, weakened by compromise, made shallow by generalities, be too quick to dismiss thee!

The Position of an Independent.

When honored representatives of the ruling party of a young and virile nation meet in convention, to consider the affairs of the people, it is just that we should expect of them words and sentiments, accurate as to the past and safe as to the future. It was with this supposition that I took up the platform formulated at Chicago. I have read most of the Republican platforms from the foundation of the party until now. The first of these declared for the limitation of slavery and for a Pacific railroad; two magnificent achievements—enough to terribly tax the energies of the people—but they were accomplished. From that day until the present the Republican party has stood for at least something; but to-day, with new needs, greater than ever were pressed upon us before in every department of national life and with dangers equal to any ever before encountered, its platform proposes just these two things: (1) To reduce the representation in Congress of the Southern States; (2) contrary to the repeatedly-expressed will of the people to establish subsidies for building American ships.

These are the two planks and the only two which constitute the programme of the future laid down in Chicago. The first is vindictive and dangerous. It contains a spirit of mischief that will lead much farther than the authors intend. At the present rate of relative progress the South will, inside of ten years, be our peer in agriculture, commerce and manufactures. Since 1900 the factories of the South have increased from four hundred and twelve to nearly one thousand. New Orleans within the same period has leaped forward to become the second export city of the United States. Party politicians must beware how they any longer hurl section against section.

As to subsidies for American shipping, the declaration follows too closely on the heels of the report of the British Parliamentary Commission, which declares that the whole subsidy system in that country has proved a failure; that English shipping has gained nothing by such a policy, and that it should be given up. The simple facts are that American shipping was all right until the high tariff drew capital away from agriculture and commerce to manufactures. In 1860, when the Republican party took control of the country, American tonnage was five million five hundred thousand and English tonnage was only five million seven hundred thousand. In 1900 nearly all of this was swept away, and we had less shipping left on the ocean than we had in 1800; yet all this time the Republican party had control of the economics of the country—Mr. Cleveland's administration alone excepted. Not satisfied with destroying our shipping by subsidizing manufactures, they now propose to subsidize other industries in order to rebuild shipping. The principle is false from top to bottom. No student of economics believes that we can subsidize one industry without depressing other industries.

It certainly seems amazing that with great questions pressing upon us for solution, such as graded income tax, senatorial election by the people, post-office reform, including postal savings banks and postal parcels service, reciprocity, and many more, these distinguished men should be dumb on the whole of them and bring the power of the machine

to grind up the man who alone dared to speak for something more progressive.

You remind me, however, that the platform does not omit the mention of reciprocity. It advocates reciprocity "whenever it can be effected consistent with the principles of protection." In other words we will reciprocate only when others will not. There is not a line or a word that indicates that Mr. Lodge's committee ever read the farewell speech of Mr. McKinley. That speech was a platform on which the whole American people could stand—regardless of party. It was a ringing declaration that the old policy of protecting a home market was outlived. He said: "The period of exclusiveness is past. Commercial walls are unprofitable. A policy of good will and friendly trade relations will prevent reprisals. Reciprocity treaties are in harmony with the times; measures of retaliation are not." It is in the spirit of this magnificent speech of Mr. McKinley that this nation should live and act; not in the spiritless atmosphere of the Chicago declaration.

Still looking backward, the platform says farther that "a Democratic tariff has always been followed by business adversity; a Republican tariff by business prosperity." It occurs to an unbiased reader that since 1860 there has never been a Democratic tariff, if we except the hybrid affair which President Cleveland refused to sign. For forty out of forty-four years the country has been under Republican tariff. Has there been all this while continuous prosperity? If so, why has the Republican party boosted the tariff twenty-four times? In other words, since 1860 we have had twenty-four Republican tariffs, and we have had one so-called Democratic tariff. Under the Republican tariffs, between 1880 and 1890, the farmers of this country were burning their corn for fuel and feeding their wheat to hogs. In 1860 our agricultural products were ten per cent ahead of manufactured products; in 1890 they were forty per cent behind. If all this time there was prosperity, certainly the farmer was not prosperous. Meanwhile, commerce, as I have shown, was being obliterated.

But about 1890 farmers began to break through this tariff cordon and find foreign markets. In 1896 we had so gained on the markets of the world that our trade balance was eighty millions—three-fourths of it coming from farm products. In 1897 this balance reached three hundred millions; and in 1898 it climbed to the astonishing sum of six hundred millions. The manufacturer, whose home market was glutted by home protection, began to follow sharply on the heels of the farmer. The prosperity which we are enjoying is prosperity secured by ceasing to rely on the home market, and showing that we can compete anywhere on the globe. It may be adroit, but it all the same is false, to assert that these new markets were in any way secured or encouraged by the Dingley tariff—or any other tariff—or by Republican rule in any other manner.

Those who read the passage, "The maintenance of the gold standard established by the Republican party cannot safely be committed to the Democratic party," will do well to look up the Republican platform of 1888, in which they will find the following passage: "The Republican party is in favor of the use of both gold and silver as money, and condemns the policy of the Democratic administration in its efforts to demonetize silver." In the Republican platform of 1892 they will also find the following passage: "The American people, from tradition and interest, favor bimetallism; and the Republican party demands the use of both gold and silver as standard money." Certainly no complaint can be made of political conversion; but the Republican party should not forget its own history.

That clause in the platform which declares with delicate modesty: "We refused to palter longer with the miseries of Cuba. We fought a quick and victorious war with Spain. We set Cuba free, governed the island for three years, and then gave it to the Cuban people"; followed by this passage: "In the Philippines we have suppressed insurrection," etc., reminds the reader that this very policy of "Cuba for the Cubans" and the "Philippines for the Filipinos," was Democratic policy five years ago; and to-day it is adopted by the Republican party only after a detestable amount of rot and robbery in Cuba, and inexcusable waste of lives and money in the Philippines. A Democratic administration sent Commodore Perry to Japan in 1854, demanded treaty rights, and started that noble nation on a career of prosperity; but a Republican administration first crushed the Filipinos before giving them liberty; and it will take fifty years to undo the blunder. Had the same course been taken as with Japan we should already have another Oriental people learning from the West and doing deeds as brave and helpful for human progress.

Certainly we cannot ask the Republican party to recite in a platform those passages in its history which it would be better to obliterate. We cannot blame political managers for reiterating honorable passages in their history, even if in doing so they must go back forty-five years. However it need not be forgotten that it was not the Democratic party that for thirty years after the Civil War stood over the Southern ballot boxes with bayonets. It was not a Democratic administration that undertook the impeachment of President Johnson, in order to put in his place such a party man as Ben Wade. It was not a Democratic administration that was involved from gaugers to cabinet officers, as a whisky ring, in emptying the treasury of the people into the pockets of political bandits. Or, to come a little nearer the present time, it was not a Democratic administration that, at the close of Cleveland's first four years, received an overflowing treasury and at the close of Harrison's administration left the treasury empty and the country in debt. It was not a Democratic administration which inaugurated the present shameful condition of the postoffice; nor

was it under Democratic rule that occurred either the Star Route scandals, or the Porto Rico scandals, or the Free Delivery scandals. And, notwithstanding the exposures which have already occurred, we are assured that not a hundredth part of the rascality of our postoffice system is known by the public. It is with these facts in mind that I read with some surprise the passage: "Our administration of the great departments of the government has been honest and efficient."

The compliments showered on their candidate for the Presidency are not votes; they are, however, in part deserved. Mr. Roosevelt stands for a sort of man of great use; but the need is fortunately temporary. It is well that we can have at the front, sometimes, a man who is a rough rider over his own followers. It may not be well to keep him there until he rough-rides over the people. His proclamation of a new pension law is suggestive of what Mr. Roosevelt might do on a pinch. That such a President breeds such governors and such senators, and tones everything to personal wilfulness, is easily illustrated. It is not remarkable that apprehension of Mr. Roosevelt is more marked among Republicans than among Democrats. As for those of us who prefer to be known as Independents, we may elect to accept Mr. Roosevelt, rather than an equal or greater danger from another source; nevertheless, we shall not do it blindly.

I have not intended any defense or advocacy of the Democratic party and its policy. I simply believe that the time has come when American voters must consider facts and not adroit bluster. Both parties have ceased to exist for the country, and are existing solely for themselves. They want office and they want plunder; and we, the people, are to pay the taxes to keep these hoodwinking statesmen in office. It is a spoiled lot for the most part and good for nothing else. Our Aryan forefathers used to retire officeholders at a certain age to what they called "forest life." We might take the hint.

E. P. POWELL.

The Unfailing Love.

I read in the dear old chapters,
In times when weary grown,
Of the Love that never faileth
To find and bless its own.
And sweet are the words with comfort
As through the land I go,
For what the Father has promised
He will make good, I know.

No matter what ills betide us
Here in the lower land,
We may turn from the cares that vex us
And find the comforting hand.
We can lean on the love unfailing
Like an arm that is strong and true,
And feel it is sure and steadfast
The whole long journey through.

O Love so like a fountain
The summers cannot dry,
You fall on hearts grown weary
Like rain from a pitying sky.
Refreshed by the gentle shower
All trustfully we say,
The Love that has failed us never
Will follow us all the way.

—Eben E. Rexford.

George Dawson, Jr.

"A maiden knight—to me is given
Such hope, I know not fear;
I yearn to breathe the airs of heaven
That often meet me here."

Yesterday we gave back to Nature one of her most precious children, so dear, so close even to this primal parent that she quickly recalled him to herself. Smiling upon him from the beginning, she gave him first of all the privilege of being well born, and a generosity of build at the start that gave promise of the fine proportions of later years. Memory recalls a vision of George in his babyhood when, at a family festival, dressed in white with a pond lily pinned to his breast, he looked like a cherub from the garden of Paradise.

Nature, ever prodigal in gifts to her favorite child, caused an unusual combination of qualities to meet in his temperament. Unbounded energy, eager impetuosity, and a fine dramatic talent were counterbalanced and supported by an accurate fundamental integrity that gave him the power to see things at first vision in their proper relations and with the utmost correctness. His search was so eager, incessant, penetrating and without pause, as to indicate the possibility of a scientist of rank in the fullness of time. As it is the sum of accomplishment in this life of seventeen years is most unusual.

He graduated with distinction at the South Side High School in the month of June last and his teachers come bearing sheaves from the abundant harvest of his school life. These bring testimony, not only of his ability as a brilliant scholar and promise of rich development, but also of the excellence of his moral quality and his value as a companion and friend.

We recall one of his achievements which came about in this wise. After the Universal Encyclopedia was added to the family library, George one day suddenly announced that he had read through all the volumes, meaning thereby that he had selected those subjects in which he was specially interested. But the sum of these was so great that by this process he had not only acquired but was able to dispense a most varied fund of information.

By this it is not to be understood that George's life was in any sense limited to the book world. He was universal, outspreading, genial and companionable to the last degree, and by the beauty of his radiant energy had the power to win and hold you with inimitable flow of word and gesture. Gentleman was he, too, to the core of his heart, a knight without fear and without reproach, one who attained unclouded happiness and gave it with lavish hand. A life so satisfactory and successful as to fill one with wonder, a life so rounded out in its short span as to sem finished, a life so full of achievement as to be a stimulating impulse and an abiding help. What more can we ask of mortal being?

And the close of his life was consonant with the law of his being, in his search for the hidden, in his quest for knowledge, in his investigation and experimentation he but rent the veil which divides the two worlds and passed into the beyond.

"And, stricken by an angel's hand,
This mortal armor that I wear,
This weight and size, this heart and eyes,
Are touch'd, and turn'd to finest air."

ANNE B. MITCHELL.

Edwin Burne-Jones has designed a large memorial window to be unveiled in the Unitarian chapl in Nottingham in memory of the late Rev. P. W. Clayden, who won eminence both as a preacher and a journalist.

Our Tower Hill Letter.

The invariable exclamation of the newcomer to Tower Hill is, "What a charming place to spend one's vacation," while every old-comer says, "I never saw the Hill look so beautiful." But better even than the attractions of this wild and winsome Nature, are the attractions of the quiet vesper hour, the porch readings, the summer school, the human fellowship, the sweet solitudes, the freedom from city conventionalities. Perhaps the real charm is a combination of all these, the simple, sincere life, and the high thought, and the constant touch with God's great out-of-doors. At any rate the unique thing about this place is its psychic atmosphere, which can not be described. It can only be felt.

Since the last letter, our company has been reinforced by Rev. Mary Andrews and Mrs. Roll of Kansas City, Miss Minnie McMinn of Milwaukee, Miss Roos, Miss Blinn, Miss Mary Lloyd Jones, Mrs. Goss and son Daniel, Mrs. Adams, Miss Adams, Mrs. Williams and Mrs. J. Ll. Jones, of Chicago. Mrs. Mallory's new cottage is fast nearing completion.

July 8 we celebrated the opening of Emerson Pavilion with an impromptu program. The children did their parts in delightfully artless fashion. The week preceding the summer school we met daily at 11 a. m. for porch readings in George Eliot's poetry. Mr. Jones interprets partly by comment and explanation, but still more by his thoughtful, heart-full and voice-full rendering of the lines. As we listened, and, listening, caught the deeper meanings, we felt the truth of his statement that George Eliot, like Emerson, is a great poet whose poems are unappreciated only because they are overshadowed by her great prose.

At the Sunday Vesper Service we are learning to repeat responsively, from memory, choice selections from the Bible. This storing of the mind with noble sentences has been sadly neglected in these latter days. When we sing together our Vesper hymns, the fine-toned sympathetic voice of Mr. Robert Kelley adds much to their spiritual potency.

Last Friday evening Rev. R. E. Olmstead gave an illustrated lecture on birds. Saturday afternoon from 4 until 8 the Hill was deserted, and we ate a picnic supper on a hill three miles away which commanded a view almost equal to our own Hill view. The trip was made on the "ride and tie" plan, by which 36 people were conveyed with ease to themselves and the horses, in conveyances designed for 13 people. Everyone here finds the ride-and-walk combination more enjoyable than the all-ride. Such excursions are a frequent pleasure here, and Mrs. Lackersteen has developed much skill in preparing lunches. She always has just enough of just the right things in just the right variety.

The Summer School Science class is studying Fungi under Miss Rosalia Hatherell of the Hillside Home School. She makes the lessons keenly interesting, clear and practical. We are learning to appreciate the usefulness of fungi in ridding the earth of fallen vegetation, and to see that a better knowledge of fungi would enable us to protect crops, trees, etc., from destructive species. In our field walk we study flowers, ferns and lichens, but always keep an eye out for fungi. The Sunday School Normal class is taking the first year of the seven year course on the Growth of Religion. We are studying the beginnings of things, how the world began, how man began, how the thought of God began, etc., etc., according to myth and legend, and according to the truer story of science and history. One's interest and reverence deepen daily, as the thrilling story of Evolution is unfolded by our leader.

The literature class is reading Ruskin's Munera Pulveris. Mr. Jones illuminates the text with illustrations from modern life in our own country. There is no question, some of us think, that the time will come when the political economist can no longer dispose of Ruskin with a sneer, but will have to take him seriously. Probably no one will endorse him in every detail, but his main contention we are bound to accept sooner or later, namely that economics and ethics are inseparably connected, and that those things only which build up life, not dissipate it, constitute the true wealth of nation or individual.

Were not this letter already too long, I would tempt UNITY readers with the good things coming in the way of evening lectures and Sunday meetings by Madison University men and others. But the next letter writer will tell you all about them, and I hope some of you will come and hear, see, and enjoy for yourselves.

Tower Hill, July 27, 1904.

MARGARET T. OLMSTEAD.

University Oracles.

Professor Joseph Henry Beale, Jr., on The Place of Professional Education in the Universities.

Even the older and looser tie is a recent one. Any real connection of professional schools with universities is almost a matter of the last thirty years. Theology had from the beginning been a subject of study in the American colleges; and indeed the chief purpose of the foundation of our earliest colleges was to train scholars for the pulpit. But of the schools especially established for professional education in theology, few—and those not the most important—were in 1870 even nominally connected with universities.

* * * * * * *

University instruction, then, must not consist in the communication of facts or in teaching the knack of doing things; it must create a new spirit in the student, mold his mind, and touch it with enthusiasm. If so carried on, professional instruction is profoundly liberalizing. The inextinguishable zeal once kindled, the scholar can never more be as he has been. The scholar of medicine, law, education, theology, touched with the enthusiasm of his master, is free of the commonwealth of learning. His chosen science has become his joy and his life. Whatever fate has in store, he has within himself the scholar's reward, the source of satisfaction, independent of mere worldly pleasure or success; it is the object of his ambitious hope to keep the torch alight and to pass it on. * * * *—*Walter H. Payne on The Cultivated Man in An Industrial Era.*

When Huxley visited the United States, now nearly thirty years ago, he pointed out the great change that was taking place in education—the claring there are now not three learned professions widening of its scope by science; and he gave a new definition of an educated man, based on a knowledge of science. Last year, President Eliot, of Harvard, elaborated the same thought by deonly, but seven or eight. To the preacher, the law-

UNITY has often called attention to the fact that the universities of the United States are rapidly developing a system of popular conferences which offers an open platform for the free discussion of ethical and religious questions by the most cultivated minds in the academic spirit. The schools are taking up the topics and largely the methods that once were the peculiar prerogatives of the religious conference, but which are being elbowed out by the ever increasing amount of denominational details and sect legislation. Mary being supplanted by Martha in the councils of the sects is having her hearing at the centers of learning. In evidence of this we give below a few extracts clipped from the report of the fifty-first convention of the University of Chicago.—EDITORS.

yer and the physician we have added the engineers of several sorts, the architect, and other skilled men of high training. In other words, one of the great changes of our era is the broadening of education, its emancipation from mediaevalism. This we owe partly to science; but we owe something of the change also to our industrial life. The additions to culture-material implied in the mere mention of this change are great enough to suggest that we are undergoing a wholesome reorganization of our whole intellectual life. The larger truth is, we are, for the first time, so organizing human society as to make a rounded and balanced culture possible and general. The cultivated man in a perfected democratic industrial life will be the most widely and sanely cultivated man that has been evolved. He will, of course, still have the roots of his culture in the past—you cannot make a cultivated man wholly out of contemporaneous material—but his chief interests will be in the present; and the great forces of our industrial time will make him saner, broad and wiser.

Professor Edward Meyer, of the University of Berlin, on the Development of Individuality in Ancient History.

The cradle of higher civilizations lies in the east, in the valley of the Nile and in the plain of the lower Euphrates. From these centers civilization spread over the surrounding nations by commercial and political intercourse, by conquest and by imitation. In both countries as early as the third, if not the fourth, millennium, B. C., man had reached a high material and intellectual culture, which raised the inhabitants far above the uncivilized nomadic tribes round about them. But just for this reason it is the power of tradition which dominates absolutely in them as in all similar civilizations. It is at the very beginning that we find their greatest and most stupendous creations: the pyramids of Egypt, the great brick temples of Babylonia, the political organization of the state of the Pharaohs, the old law of Babel, and the code of Hammurabi; the most refined works of art, as in Egypt the portrait statues of the Scheck-el-Beled and the scribe in the Louvre and the reliefs of the Sakkara tombs, and in Babylonia the great triumphal stele of Naramsin—a work which is in conception and execution, if once you have accustomed yourself to the way of seeing of those old artists, one of the grandest creations of all human art; the impression of which quite overwhelmed me when I first stood before it in the Louvre. But, as it were, in these old nations man stands in awe before his own creations: what he himself has shaped and framed is not his own work, but the work of beneficent gods. They have revealed to him the ideas, the forms, and the instruments by which he is working. The conceptions are not his own, but only the execution, and he must preserve them and follow them up from times immemorial to the end of the world. So it happens that these civilizations stand intact for thousands of years, unchangeable in principle, slowly and reluctantly following the change of time and circumstances in fact, until at last they become petrified like mummies, and at the end are overthrown by a movement not from within, but from without.

* * * *

After the fall of Athens, Greece never was able to attain power again. Very soon the command of the Persian king, feeble though he was, ruled over Greece, in spite of all her mental and physical superiority; and all attempts to construct a better and more durable form of political organization failed signally. It was the Macedonian kingdom which took up the task, in which Greece had failed, and conquered the east for Greek civilization. In Alexander the development of Greek civilization reached its climax. But his death left the world-empire unfinished; and all the great Macedonian generals and monarchs who succeeded him were not able to create a state of firm internal consistency which might be strong enough to withstand a serious attack from without.

What Greece had failed to achieve was during the same period accomplished by Rome. Rome had succeeded in building up in Italy a great national state on a broad basis, in which the physical and military forces of the inhabitants stood at the disposition of government to an extent never known in the Greek world. The dominant element in this great republic consisted in the peasants and farmers who formed her armies, under the political and military leadership of the great land-owning families. It was the impulse for territorial expansion, for gaining new land and new farming estates, which led to the conquest of Italy. But a time came when the temptation arose to make this strong continental power felt in the world. In crossing over to Sicily and attacking Carthage, Rome made that great step which a nation may make of her own free resolution, but which she never can take back; the same step which Prussia made when Frederick the Great invaded Silesia, and which in our days the United States made when it went to Cuba and the Philippines; the step from a territorial power with only local interests to a world-power. You all know how this first step led Rome farther on from one position to another; how she became the dominant power of the whole civilized world; how she tried at first to surround herself with vassal states of no independent power, but how she soon was forced to take the rule for herself and to transform the vassals into subjects; and how with the dominion over the Mediterranean world there came the revolution, the downfall of the republic, and the establishment of autocratic government.

Let me point to one more instance, and one of the most remarkable instances, of the power and consequences of individual action in history, which may be efficient for thousands of years. You and I speak a Teutonic language, German or English, and we all ought to realize the astonishing fact that a Teutonic language has become dominant in the whole north of this continent, whereas the south is the domain of Romance languages. Now the very existence of Teutonic languages is a consequence of the fact that Germany was not subdued by the Romans. But if we put the question, how it came to pass that the rebellion of Arminius became decisive and was not quelled nor the Germans bent under the yoke of Rome, as were the Spaniards, the Celts, the Illyrians, the only reason history can give is that it was the result of the decision which Augustus made concerning the internal organization of the Roman empire, when he had become its absolute master by the battle of Actium. This decision sprang from his character and his own free will. He might have followed the precedent of Caesar and have aspired to world-conquest and absolute monarchy; by shrinking from it, by giving the state a new constitution and retaining for himself only limited power, he made word-conquest impossible. Caesar would have subdued Germany just as well as he did Gaul when he had once begun; but for the military and financial organization which Augustus gave to the Roman world, the task was too great indeed. So the emperors left Germany to herself.

THE PULPIT.

The Temperance Problem.

Old, and Yet as New as Ever.

ADDRESS BY REV. JOSEPH H. CROOKER.

The temperance problem is as old as the beginning of civilization. The denunciations of drunkenness and the praises of sobriety are found in the oldest historic records; in Homeric verse and Hebrew prophecy, on Egyptian tombs, where we read inscriptions more than 5,000 years old: "I have not been a drunkard"; in the teachings of the Buddha, who said, "The man who gives himself to drinking intoxicating liquors digs up his own root"; and in the commands of Confucius, who wrote, "Abstain from the use of liquors to excess." As soon as reason and conscience emerged as guides to life, they passed severe condemnation upon the sin of intemperance, because it degrades and endangers human life.

Repressive measures for the prevention of drunkenness and the regulation of the drink habit are found among the most ancient laws. In the Hindu code of Gautama (500 B. C.), we read, "He who drinks spirituous liquors becomes an outcast," a punishment next in severity to death in India. A Chinese ruler, about the same time, issued an edict, directing "that all companies of drunken revelers should be put to death."

But centuries before this date, the Pharaohs of Egypt made stringent laws for the suppression of drunkenness. In the recently discovered code of Hammurabi, king of Babylonia (about 2250 B. C.), decrees for the regulation of the drink traffic are found, especially several in respect to the employment of women in drinking places. Among the five sacred precepts of the Buddha is this: "Thou shalt not drink strong drink"—the use of intoxicants as strongly prohibited by him as murder, falsehood, theft and adultery. The command of Mohammed was total abstinence, and the law of Islam provides: "Every Moslem found intoxicated, if free, shall be beaten with 80 stripes; if a slave, with 40 stripes." Ancient English statutes and early Plymouth records witness innumerable efforts to lessen the evils of drunkenness.

Plato tells us that in Sparta "anyone who meets a drunken and disorderly person will immediately have him punished." And on the general subject of temperance, this great Athenian significantly remarks: "Intoxication is a very important matter, and requires all the wisdom of the legislator to handle."

These few facts, and they may be multiplied a thousand fold, give us the needed historic perspective. Only in the light of such facts can we see the magnitude of the evil against which we contend, tracing its deep-reaching roots and its widespreading relations. In them also we find a challenge to heroic effort, and we are taught by them the necessity of both supreme patience and tireless perseverance in fighting this enemy of manhood and civilization.

In all that we do for temperance, whether in the line of moral suasion, preventive education, or repressive laws, it is well for us to realize that we are dealing with a very old, a very complex, and a very difficult problem. It is no other than the immense problem of human evolution. The roots of the temperance problem touch every element and fiber of human weakness: biological, psychological and sociological. Every disorder of nerve center, every depraved appetite, every domestic infelicity, every economic derangement, every social custom that has in it more of the animal than the angel, every public movement that lessens moral feeling and lets loose the brutal passions—all these foster intemperance. They must be reckoned with and overcome. Pauperism, crime and insanity are both cause and effect of drunkenness. Men resort to drink because diseased, morbid and debased; the use of liquor intensifies the unnatural craving and the evil passion.

On the other hand, everything that makes for the kingdom of heaven is genuine and precious temperance work. The only ultimate solution of the problem is the perfection of man. Special temperance agitation, special temperance organization, special temperance legislation are all important. But the deepest and widest agencies for the victory of the temperance cause are those general methods of human progress which evolve higher manhood and establish a nobler civilization. It is needful to remember this great truth in order both to keep up our courage, and also to wage a more effective warfare against the drink habit.

The pages of history abundantly illustrate and enforce the truth just stated. Let us look for a moment at one example. The Christian church did a mighty work for temperance in its early centuries by simply providing a new social and religious organism in which a higher type of character was produced. Its means were wholly moral and its methods purely social and spiritual. The temperance reform which it accomplished was the result of the general elevation of human life effected by its ministries.

The early Christian missionary drove drunkenness out of many a village of the Roman empire by creating in the hearts of the people a great love for Jesus, and by gathering them into the church with new social customs and new ideals of life. Having first transformed the soul itself by the searching word of its glorious gospel of God, and by the tonic power of its social ministries, the church placed men where temperance was inevitable, as the spontaneous action of a regenerate will. It secured sobriety by building up inner life. What the primitive church did, the church of to-day is also doing, and what the Christian faith did the faith of Islam has also accomplished.

Whatever, therefore, increases the moral and rational life of the individual and the community, promotes temperance. As a rule, men quit the drink habit because there has been some expansion of the moral nature; conscience has been moved by some urgent appeal, the heart touched by some deep sorrow or serious calamity, the will aroused by some regenerative experience. A change in associations adds an influence for good; a new employment makes new habits possible; a better diet and a healthier home decrease unnatural cravings and afford the moral sentiments a freer play; a masterful affection or a commanding enthusiasm gives new and higher direction to aspirations and activities. A unit of spiritual energy added to the soul carries man beyond intemperance.

Personal regeneration, which adds to the spirit and subtracts from the animal, is the highway, not simply to temperance reform, but to the general progress of mankind, of which sobriety is an important element. We have not completed our work until we have made men temperate, not because they cannot get liquor, but because they do not want it. Unless we place them on a plane of life where reason and conscience are supreme, where they live a temperate life from the free act of their own will, we do little either to help them or to advance civilization.

So much, in brief, about the temperance problem in general. We now ask: What can be said of conditions and tendencies at present? Are we nearing a solution of the problem, or are we losing ground in the struggle for sobriety that has been hotly waged in many ways in recent years? We may reach needed wisdom and obtain helpful encouragement by a brief review of both losses and gains.

We are met at the outset by the startling statement that the amount of liquors of all kinds consumed annually per capita by our people has increased 10 or 12-fold during the last 50 years! An alarming condition indeed! But the situation is not so bad as it seems. Certain important facts must be taken into account:

(a) While the consumption of all kinds of liquors has rapidly increased, the use of ardent spirits per capita has really decreased to about one-half what it was two generations ago. The great increase has been somewhat in the use of light wines, but chiefly in the use of malt liquors. This fact makes the situation more favorable on the whole, though a drink with a small percentage of alcohol is not a safe beverage. In some prospects it may be attended by worse evils than those produced by the more fiery intoxicants, being a more insidious poison.

(b) Moreover, the increase in the amount of beer used arises, not so much from the growth of the beer-drinking habit among our people in general as from the addition to our population of millions of beer-drinking foreigners, who, on the whole, are not consuming any more now (probably less) than before they came to this country. The larger consumption per capita at present does not, therefore, mean that the native American drinks to-day a dozen glasses of beer during the same period when his grandfather drank one or none. The fact is that a foreigner has come into the next house who drinks that amount,—but no more than he used in the old fatherland.

(c) It must also be remembered that our rapid growth in wealth, our wonderful expansion in luxuries, naturally tends to a larger consumption of liquors. But a great deal of this means moderation rather than excessive use,—unfortunate, we may hold, but not alarming evidence of a general decline in sobriety. More is used; and yet there is less destructive and beastly drunkenness in proportion to our population than a century ago. Similarly, there are in places more "liquor cases" in our courts than formerly; but this is not because we are a more drunken people. It is simply because we punish to-day what was formerly ignored.

When these and other important facts are taken into account, the figures respecting the growing use of liquors do not look as discouraging as at first sight, though they do symbolize a most appalling amount of financial waste and personal degradation. The one blackest fact in this connection is the rapid increase of the drink habit in recent years among women—especially among women of the wealthier and more fashionable classes.

The saloon in its present form is a relatively new institution among us, and it represents the most serious obstacle in the way of temperance. By it and in it the liquor traffic and the drink habit have been organized, intrenched, fostered and equipped as a great power for evil. It is morally, socially, economically and politically a vast engine, destructive of everything good in humanity. It may be the poor man's club; but it is a very poor club, even for a poor man; for it makes him poorer and his home more wretched. If a "necessary evil," under present conditions, all the worse for the poor man and all the greater shame for the church! The mischief is that the saloon provides a social environment powerfully conducive to intemperance.

The sale of liquors, instead of being the incident of various forms of business, as it formerly was, has become a special trade, which elaborately and cunningly appeals to human appetite in all its grossest forms and most vicious phases. The saloon is the center of a trade which often defies state laws and public sentiment; which sometimes dictates to councils and legislatures, which generally holds political parties in thrall; which always skillfully fosters the ruinous habits upon which it thrives; and which constantly provides temptations to vice and shelters for criminals! The saloon of the present day, the blight upon youth, the destroyer of homes, the menace to good government—this is the new enemy which the friends of sobriety and godliness have to face.

But even here the situation, on the whole, is not as discouraging as it seems. Signs of promise appear even in this direction. The saloon is, in a way, an indirect result of the temperance agitation and an evidence that the reform is making progress. The tremendous efforts in behalf of temperance have united its enemies in a final death struggle and driven them out of the realm of respectability into the region of disgrace and to the very verge of criminality. When evils are resisted, they organize in self-defense to obstruct the march of the good toward the best. And our internal revenue laws have facilitated this concentration of the liquor traffic.

The saloon power, bad as it is, must be viewed as an inevitable incident in the battle for human progress. Just as the abolition agitation stirred the slave power to extreme frenzy, so the temperance reform has driven those interested in the traffic to gigantic efforts in order to protect their "trade": a trade that begins in an unholy appetite and ends in wholesale degradation. It is, however, really a gain to have forced the business out of respectability; and many rightly feel that all this gain would be lost if the state were to assume the business, as some propose. Moreover, the enemies of sobriety, having been concentrated and put under ban, can now be more easily supervised and fought. The very prominence of the saloon power, as a corrupting agency, will eventually work its ruin. The injuries caused by drink are being forced upon the attention of men by the frightful evils of the saloon. Here is a powerful object lesson. Thoughtful people, who otherwise might be indifferent or even indulge in the use of liquor, are compelled by the manifold and monstrous iniquities of the saloon power, running into every department and cursing every interest of human life, to reflect and ask themselves in all seriousness: How much longer shall we endure the presence of this hideous destroyer of humanity? The saloon, by its prominence in wrong-doing, is arousing the instincts of self-preservation inherent in human society, which, when sufficiently stirred, will decree its abolition. The pressing demand is that the lovers of humanity shall work as hard for righteousness as the liquor men for an unrighteous trade.

The temperance outlook, while not free from discouragements as stated above, is, on the whole, full of hopeful indications of progress. There are certain gains that are too well known to need more than a bare mention; the international organization of women, working in ever widening and increasingly practical ways for sobriety; the greater prominence given to the subject by all the churches; vigorous fraternal organizations, from Bands of Hope to Catholic total abstinence societies; the special encouragement to better habits fostered by the Young Men's Christian Association and by social settlements; various preventive measures, such as temperance instruction (probably less effective than expected), the movement against the senseless and ruinous custom of treating—not as strong as it ought to be; a growing attention to the better diet of the poor as an aid to sober habits, and the creation of substitutes for the saloon like the English coffee houses, which, unfortunately, have not come into prominence among us.

Among the more specific gains, the following deserve

particular attention: (1) The authority of science has been added to the plea of sentiment in behalf of sobriety. The prophet of the laboratory is the supreme authority to-day. His oracles transcend in effectiveness the words of Hebrew seer or Christian saint. Therefore the conclusion of science, that alcohol is a "life-destroyer," is the most powerful argument for temperance that could possibly be made. As this fact is more and more widely known and more fully appreciated, it will appeal with great force to the basic instincts of self-preservation.

The "Committee of Fifty" (an association of eminent men which in itself represents a gain for the temperance cause, however unsatisfactory some of its positions may be to many people), in its report on the "physiological aspects of the liquor problem" (1903), makes a very conservative statement. Many scientists would go much farther; many would have made more radical statements. Its cautious conclusions are, however, decisive on these points: Alcoholic beverages lessen the capacity of the body to resist disease; they contribute largely to the spread of such direful scourges as consumption; they add no permanent increase of muscular energy; they decrease mental power; they entail very serious injuries upon offspring; while their "food-value" is at best small and uncertain.

The language of this report, on two of these points, is so clear and impressive that it is worthy of special attention. Prof. Abel (giving, not his private opinion, but the "consensus of the competent") writes: "We have seen that alcohol from the very first has a depressant action for higher mental functions. Hence it is, that in all those avocations of life where keen senses, sharp attention, the ready and immediate action of a clear judgment, or great concentration of mind are called for, alcohol in any form or amount is injurious when taken during the performance of the duty in hand."

Dr. Abel also makes the following significant statement: "Both science and the experience of life have exploded the pernicious theory that alcohol gives any persistent increase of muscular power. The disappearance of this universal error will greatly reduce the consumption of alcohol among laboring men. It is well understood by all who control armies or large bodies of men engaged in physical labor, that alcohol and effective work are incompatible." A recent experiment in the German army emphasizes this fact most forcibly. Surely such decisive testimonies from scientists are encouraging. They give to the plea for temperance the irresistible force of a natural law.

Thus science speaks to us with impressive and overwhelming authority respecting intemperance as a "race-destroyer," a hundred-fold greater than famine and pestilence; a thousand-fold greater than rifle shot and cannon ball. The excessive use of liquors stunts the body, dulls the mind, weakens the will, and paralyzes the conscience. It robs man of effectiveness in every realm of activity. It subtracts energy from every point in the circumference of our being, while it adds vast burdens at the center of life; destructive heart-beats that prematurely wear out that vital organ; bitter tears that poison every hour; ruinous passions that make criminals; maddening agonies that lead to suicide. These facts respecting the deterioration of the race due to the drink habit begin to make a deep impression upon the official circles in Germany. The Teuton, seeing here a menace to the army, has become alarmed; and the temperance agitation is spreading with remarkable activity throughout the German empire. The same fact has been noted in Great Britain, in France, and in Italy, and alarm respecting the grave danger to the national life from the drink habit is also spreading in these countries. It can no longer be truthfully said that people who drink wine and beer are safe and free from the ravages of intemperance.

Thousands of college students are daily receiving forcible temperance lessons in laboratories as they prepare their specimens for microscopic work, seeing in this way with their own eyes the destruction of tissues brought about by the use of liquor.

Some of us may not be ardent advocates of college athletics, and we may be old fashioned enough to think that a university ought to be known by its great scholars rather than by its football score; but when we consider what a very powerful lesson in behalf of temperance is pressed home by the trainer of the team who enforces total abstinence on his men, we are inclined to forgive all the athletic excesses. If total abstinence is needed to win a football game, how much more is it needed in order to win in the great contests of life!

(2.) The gains for temperance on the economic side are numerous and important. A brief reference to a few of the main facts is impressive and encouraging.

(a) Three-fourths of the large employers of labor in the United States consider the drink habit in hiring men, while all the great railroads discriminate against men addicted to intoxicants.

(b) About half of the leading manufacturers, many prominent mercantile establishments, and nearly all the great railroads of the land have more or less stringent regulations prohibiting the use of liquors by the men employed by them.

(c) The insurance companies refuse to issue policies to men who habitually use alcoholic beverages.

(d) The fraternal organizations which have multiplied in number and increased in membership with such amazing rapidity during the past 30 years, as a rule, set up a bar against the drunkard and the saloon-keeper.

These facts bring the importance of temperance home to the average man as it could not be done by statute or sermon. These are vital and commanding influences which are constant and irresistible. Beside these, there are many other economic and social influences at work among our people which are conducive to temperance; the rural telephone, the rural postal delivery, the rural traveling library, which multiply the comforts of farm life and tend to keep people from the village and its low resorts—all these are helps to sobriety.

(3.) The gains for temperance on the side of law and legislation are also important. Some valuable lessons have been learned in this connection. We have discovered, on the one hand, that we deal here with an ancient and deep-rooted vice, which law alone cannot destroy. A prohibitory statute, to prohibit, must have behind it a sentiment that overwhelmingly sustains it. And the statute by itself will not create that enforcing sentiment. On the other hand we see more clearly than formerly that repressive legislation is absolutely necessary, and that in certain directions it is very effective. While morality cannot be enacted and put by statute into the hearts of the people, any more than health into diseased bodies by legislative act, yet it is the duty of the law to provide man with an environment free from moral taint and conducive to moral growth, as it is the duty of the state to insure sanitary conditions.

Law unsupported by public sentiment is ineffective, but public sentiment without law is incomplete. Temperance agitation must constantly evolve moral feeling against the drink habit and the makers of drunkards. Legislation, hospitable to sobriety and repressive toward intemperance, must be successively adapted to new phases of the problem. Social evils, like plant-pests, become in time immune to certain remedies, and new ones have to be devised. The warfare against evil never ends. The foe, driven from one intrenchment, burrows at some other spot. The enactment of

the best temperance statute is but the forging of a weapon. It alone will not win a victory. It is merely an agency by which righteous men may the more easily conquer evil. Not enough to have it in the code, it must be enforced by public opinion. The situation calls for wise statesmanship and high expediency; a less stringent law vigorously enforced is far better than a more drastic statute generally ignored.

The gains for temperance, secured by court and legislature, are far more than prohibitory statutes, repressive measures against the saloon, and the subjection of drunkards to police regulations. They are too numerous to catalog here, but a few of the various directions which legislative acts and judicial decisions have taken may be briefly indicated.

(a) The criminal cannot now plead drunkenness as an excuse for his crime: "The law is well settled," this is the language of the very highest legal authority, "that one who voluntarily intoxicates himself and beclouds his reason cannot set up such condition in excuse or mitigation of a crime committed while in that condition."

(b) The courts have taken many positions like the following: That transportation companies are under obligation to employ none but sober men; that a common carrier is not bound to provide accommodations for an intoxicated person; that habitual drunkenness is ground for removal from public office, for dismissal from positions of trust, such as executor or guardian; for the dissolution of partnership; for granting divorce of husband and wife; and in special cases for the voiding of a contract. And all these decisions are powerful helps to the cause of temperance.

(c) Statutes have been passed in some states providing that habitual drunkenness be treated as a disease, the person so afflicted being considered a patient to be cured rather than a criminal to be punished, and institutions have been created to carry out this idea.

(d) Both legislatures and courts are constantly enlarging the liabilities of the saloonkeeper. There are many state laws similar to the Illinois dramshop act, which, in section 9, not only holds the saloonkeeper liable for injury to a customer in person or property sustained through the sale of liquor, but also the owner of the building in which the liquor is sold. And the appellate court of Illinois, in a decision recently handed down, went so far as to hold that "a saloon-keeper is liable for the death of a patron while under the influence of liquor sold by him."

These are all evidences of progress; and the facts just stated, together with many of a similar nature that might be set forth, show that our gains in the temperance cause are manifestly greater than our losses.

Every variety of effort in behalf of temperance is most welcome. Unfortunately, charity has not always abounded among temperance workers. There ought to be a closer co-operation among those occupying different positions and advocating different policies. We may well rejoice in the freedom of experiment in different states. And while wise laws, strictly enforced, are necessary, and the condemnation, repression and extinction, so far as possible, of the saloon is constantly and courageously to be sought, nevertheless, we must steadily keep in mind that our supreme work, after all, is not simply to destroy the drink traffic, but rather to exalt and ennoble the human soul; for, when man is perfected, the saloon goes out of existence.

Again, we may repeat: Man is not safe, his personal destiny is not assured and the welfare of society is not secured until he is temperate from the choice of his own will; temperate because he does not want liquor, not simply because he cannot get it. Substantial progress in temperance must come, can only come, from the spiritual emancipation of man's nature which enables reason and conscience to prevail over appetite, and which will be brought about by all those educational influences, especially the powerful influence of religious conviction, that add to inner life.

The Sunday Service.

It is our time of rest from things of time and sense, we come to truths perpetual with praise and joy. It is the hour we may forget our cares and troubles, which press upon us as we deem beyond relief, but here "We drop our burdens at His feet, and bear a song away"—all ready for the morrow's toil, with a spirit that makes light of it.

This is beautiful even as a dream, and we are ever trying to tell how wonderful it is, because it is the education of our life to sense it. It is the discovery of good at the back of it all; and what is before us gives it spiritual hope and significance.

We must meet to refresh our heart's life, to know the divine power of the divine, to have foretaste of heaven and seek to hold it fast. In love and worship we find more to love. We find revelation of awaiting joys to heal what seems amiss amid the passing days.

We are always in God's temple. His universe is reverent and filled with everlasting praise. We come near to the great secret when we try for its grace.

And today there is an alabaster box of ointment broken here, anl in our remembrance of the higher things of life and love, the sweetness of heaven fills the house. The thought of worship is a jeweled thought and yet as pansies pure. It inspires us with the bliss of youth, with the pleasures of memory, and gives the thought of manly saintship for the common duties of each divine new born day!

WILLIAM BRUNTON.

Can Dogs Talk?

When engaged in locating a railway in New Brunswick, James Camden, a civil engineer, was compelled one night by a very severe snotwstorm to take refuge in a small farmhouse. The farmer owned two dogs, one an old Newfoundland and the other a collie. In due time the farmer and his family went to bed, the Newfoundland stretched himself out by the chimnev corner, and Mr. Camden and the man with him had rolled themselves in their blankets on the floor in front of the fire.

The door of the house was closed by a wooden latch and fastened by a bar placed acroess it. Mr. Camden and his man were just falling asleep when they heard the latch of the door raised. They did not get up immediately, and in a short time the latch was tried again. They waited a few minutes, and then Mr. Camden rose, unfastened the door and looked out. Seeing nothing, he returned to his blankets, but did not replace the bar across the door.

Two or thre emniutes later the latch was tried the third time. This time the door opened and the collie walked in. He pushed the door back, walked straight to the old Newfoundland and appeared to make some kind of a whispered communication to him. Mr. Camen lay still and watched. The old dog rose and followed the other out of the house. Both presently returned, driving before them a valuable ram belonging to the farmer, which had become separated from the rest of the flock and was in danger of perishing in the storm. Now, how did the collie impart to the other dog a knowledge of the situation unless through some supersense unknown to us?—*Forest and Stream.*

THE STUDY TABLE.

Notes.

From D. Appleton and Co.: I am in receipt of President G. Stanley Hall's magnificent work entitled "Adolescence." I have recently called attention to the remarkably good quality of an essay on Mankind in the Making, or the Problem of the Birth Supply, etc., in the new volume of H. G. Wells, published by Charles Scribner's Sons. There is a tendency just now on the part of our keenest thinkers to discuss the sexual in human nature. But no book ever written approaches for completeness and good sense and scholarship these two magnificent volumes by Dr. Hall. One thing is certain, that we cannot go much longer, without hopeless degeneration, if science is not allowed to apply investigation at the point of puberty in human development. In church and in school alike we have cultivated an indecent pruriency concerning the noblest functions of human nature—the life-giving. The result is that the very organs and powers which ought to ennoble us, are degrading us; and instead of being subservient to life, are servitors of death. The child is made over again, or recreated somewhere between twelve and sixteen. It is at this time that new human traits are born. As Dr. Hall says, "Important functions, previously nonexistent, arise. . . . Nature arms youth for conflict, with all the resources at her command—speed, power of shoulder, biceps, back, legs, jaw—strengthens and enlarges skull, thorax, hips—makes man aggressive, and prepares woman's frame for maternity. Modern life is hard, and in many respects increasingly so in youth. Home, school, church, fail to recognize its nature and its needs, and most of all its perils. Sex asserts its mastery in field after field, and works havoc in the form of secret vice, debauch, disease and enfeebled heredity; and sends many thousands of youths to quacks because neither parents, teachers, preachers or physicians know how to deal with its problems." Dr. Hall believes that the time has come when all our educative forces must take hold of youth at this critical period; absolutely giving up its stupid method of never mentioning anything referring to the sexual, in church and school. Our age has been so far just kept from rot by a survival of Puritanism. The power of Puritanism is about worn out. We have got to let science take hold of this question, or bundle of questions—and do it right away. We are not educating our young people with anything like the common sense shown by the ancient Greeks; for they took into consideration the whole human person, as a physical and moral and mental being. My calm conviction is that a more epoch-making book than this has not appeared in half a century. Now, will our ministers and teachers give the subject due welcome, or will they put off the necessary revolution until degeneracy has got its grip tightly on American character?

From the press of F. J. Heer, of Columbus, O., I have received a very timely "History of George Rogers Clark's Conquest of the Wabash Towns," written by Consul Wilshire Butterfield. This book is published under the auspices of the Ohio State Archæological and Historical Society. The preface includes a very pleasant memorial account of the author, whose work in historical research has seldom been surpassed. It was his last book, and he worked on it till the day of his death. Great pains have been taken to make the story of the heroic band led by Clark thoroughly accurate. British archives have been searched, as well as American accounts. The whole story is intensely interesting, and forms one of the most brilliant chapters of our struggle in founding a nation.

A queer volume comes from J. B. Lippincott Co., entitled "True Republicanism," by Frank Preston Stearns. It would be difficult to find anywhere in the range of American literature anything more shallow than the essay on Alexander Hamilton. That on Abraham Lincoln is scarcely better. What can be made of an author who will write of Stephen Arnold Douglas, "Douglas was the high priest of American demagogues—a fountain of misrepresentation and appeals to vulgar prejudices. Tricky was no word for him; and he shifted his ground so rapidly that as soon as he had been answered once he had to be answered again." In the essay on Hamilton he undertakes to explain Hamilton's buccaneering exploit with England, after this manner: "Hamilton's interest in Miranda, a South American revolutionist, has been greatly exaggerated. People forget that Hamilton came from that part of the world, and that he naturally wished to learn what was going on there." It was a clearly proven and well-known effort on the part of Hamilton, to drag the Republic into an alliance with England, to filibuster Spanish possessions. Of Hamilton himself he says, "Hamilton's character was not as perfect as Washington's; but there is little which can be said against it." Everyone knows that Hamilton signed an acknowledgment of adultery with a neighbor's wife. If history is to be written let it be history.

Funk & Wagnalls Co. send me a very nice novel entitled, "The Little Vanities of Mrs. Whittaker," by John Strange Winter. The authoress—for it is a woman—gives us a capital story to illustrate that after all a woman can't find a more satisfactory way of spending her life than in making her husband and family happy, and home full of her motherly presence. Mrs. Whittaker is quite sure that she has a huge mission of another sort, but she gets cured of it. Both men and women need lots of this curing. A man is a fool who is not a home-builder—above everything else. A woman is just as bad, and no worse. A home is the grandest thing ever made; and it takes two people of common sense to make it.

E. P. P.

It is interesting to observe the difference between Thoreau and Mr. John Burroughs. These two men had the same initial impulse—to live close to nature and to interpret it. Thoreau took to the woods and practically cut himself off for long periods from his fellows. His friends regarded him as an eccentric and "unorganized" person, and he accepted this status himself. Mr. Burroughs also retired to the woods. But he lives in a good house, which was built mainly with his own hands. He, too, has given himself to the study of nature all these years, and to the interpretation of it. But he has also regularly sold his grapes and his celery in the market at the highest price. A man of better "horse sense," or franker converse with his fellows, it would be hard to find; and, I suppose, more persons probably visit his home, as a sort of shrine, than go to the home of any other living writer in our country. They see, not an eccentric man who has separated himself from his kind, but an interesting, frank philosopher who, if he seem an organic part of his garden and vineyard and woodland, is a part of human society also.—*Exchange.*

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THE FIELD.

"The World is my Country; to do good is my Religion."

Plain Truth.

Ez fer war, I call it murder,—
There you hev it plain an' flat;
I don't want to go no furder
Than my Testyment fer that;
God hez sed so plump an' fairly,
It's ez long ez it is broad,
An' you've gut to git up airly
Ef you want to take in God.

'Taint your eppyletts an' feathers
Make the thing a grain more right;
'Taint a follerin' your bell-wethers
Will excuse ye in his sight;
Ef you take a sword an' dror it,
An' go stick a feller thru,
Guv'ment aint to answer for it,
God'll send the bill to you.

Wut's the use o' meetin'-goin'
Every Sabbath, wet or dry,
Ef it's right to go a-mowin'
Feller-men like oats an' rye?
I dunno but what it's pooty
Trainin' round in bobtail coats,—
But it's curus Christian dooty
This ere cuttin' folks's throats.

James Russell Lowell, "Biglow Papers."

Foreign Notes.

END OF A SHAMEFUL REGIME.—Mr. August de Morsier, one of the unwearying advocates of the movement for the abolition of the regulation of vice, has lost no opportunity of keeping the public informed, through the pages of *Le Signal de Genève* and other organs, of the progress of this widely organized struggle for a juster standard and treatment in the very practical problems of sexual morality. His latest communications have the ring of intense satisfaction over the near prospect of ultimate victory.

It is astonishing, he says, at the end of April, that it should have taken thirty years of persistent effort to destroy that shameful Bastile known as the French policing of morals. True the victory is still far from complete, but the fatal blow of the mattock has been given to this old and scandalous institution of which the systems of regulation in the greater part of Europe are most careful copies.

Two investigating committees have been considering this question. One an extra-parliamentary committee appointed by the president of the republic, the other a regular committee of the President of the Republic, the other a regular committee of crammed with documents and figures, the prefect of police, Mr. Lepine, said he was astonished to learn things of which the administration was ignorant. Yet for thirty years persons have been calling the attention of this administration to these conditions and denouncing these abuses. It is thirty years that the abolitionists have been asserting and protesting, that minors were registered, that the sanitary prophylaxis carried out by the police was a sorry farce, and that the whole system is arbitrary, illegal and contrary to the laws.

And now, at last, a breach has been made!

M. Turot and the Paris abolitionists are to be congratulated on this. While M. Yves Guyot on the one hand and the English woman, Mrs. Josephine Butler, gave the first impetus to this movement in 1874, they were from the first joined by such brave men as M. de Laveley, Dr. Meugy, Dr. Jeanel, Dr. Chappmann, Dr. Sée, Dr. Fiaux, F. Passy, de Gasparin, Appia, Schoelcher, Dr. Bourneville, Fallot, Hirsch, Père Hyacinthe, Sigismond Lacroix, Dr. Sarrot, Léon Richer, the senator de Presseus, Jules Simon, etc., and Mmes. Maria Deraisme, Bogelot, de Barran de Morsier and Chappmann.

Several, yes many, of these first in the struggle will not see the near victory. They were joined by other advocates too numerous to mention, of the work of social purification which began in Europe with the great English investigation.

The valiant abolitionist committee of Paris is especially to be congratulated in the person of its devoted secretary, Mme. Avril de Sainte-Croix and its president, M. Yves Guyot. Let us not forget of the latter that in 1876 he was sentenced to a fine of $600 and six months imprisonment for having dared to publicly denounce the system which the prefecture of police itself today abandons.

What, then, has happened? The extra parliamentary committee listening to the reports of the abolitionists, and the municipal committee, in its independent sittings, have come to precisely the same conclusion, so far as condemnation of the old system is concerned. The prefect of police agrees to its abandonment. There is to be an end of arbitrary methods, of the odious denunciations, the sweeping raids, registration of minors and sentence with closed doors. Henceforth everything is to be done legally. To the old system of moral police is to succeed a regime of sanitary prophylaxis called one of "common law." No more regulated houses, in a word, no more administrative regulation. That is definitely conceded to be inefficacious, arbitrary and inadequate.

But at the instigation of the police officials a compromise is proposed in the municipal committee. Police regulation shall be replaced by sanitary regulation. As the *Debats* sagely remarks: "The police will no longer put a girl on the register, but they will compel her to put herself there."

Prostitution will no longer be a calling free, though arbitrarily confined and regulated. It will be an unhealthful trade which adults may follow under control and by a special license requiring a certificate of health from the authorities.

Naturally the abolitionists will have none of this policing of morals disguised under a new name and will continue the fight to prevent its adoption.

The extra-parliamentary committee, after long sessions and exhaustive discussions, in its session of June 10 voted 19 to 10 for the total abolition of the system of the policing of morals. Messrs. Bulot, state's attorney, and Augagneur, mayor of Lyons, have been appointed to draw up a scheme of sanitary prophylaxis "*based on the common law alike for man and woman.*" This is not a needless stipulation to one who knows the conception of common law . . . masculine current in certain circles. It gives hope of escape from the neo-regulationists of the Municipal Council and their project.

A NORWEGIAN LAW FAVORING WOMEN.—By a proposed law recently elaborated by the Norwegian Government women will be accepted for public employments provided they fulfill the requirements imposed on men. The services of the church, the police, consulates and the army are, however, excepted.

M. E. H.

Emerson on Seward.

The next morning, at quarter past ten, I visited Mr. Seward, in his library, who was writing, surrounded by his secretary and some stock brokers. After they were gone, I said, "You never came to Masschusetts." "No," he said, "I have neither had the power nor the inclination." His father died early, and left him the care not only of his own family, but of his cousin's property, three fiduciary trusts, and he had much on his hands. Then he early saw, that, whatever money he earned was slipping away from him, and he must put it in brick and stone, if he would keep it, and he had, later, obtained a tract of land in Chautauqua County, which by care and attention had become valuable, and all this had occupied him, until he came into public life, and for the last fifteen (?) years, he had been confined in Washington. Besides, Massachusetts was under a cotton aristocracy, and Mr. Webster worked for them; he did not like them, and had as much as he could do to fight the cotton aristocracy in his own state; so he had never gone thither.

On general politics, he said: "I am a peacemaker. I never work in another method. Men are so constituted that the possession of force makes the demonstration of force quite unnecessary. If I am six feet high and well proportioned, and my adversary is four feet high and well proportioned I need not strike him—he will do as I say. On the day when the political power passed over to the free states, the fate of slavery was sealed. I saw it was only a question of time, and I have remained in that belief. I was not wise enough to foresee all that has happened since. But it is not important, all was then settled, and is turning out as I expected. All the incidents must follow, both at home and abroad. England and France are only incidents. There is no resisting this."—*Diary of R. W. Emerson, in the July Atlantic.*

Announcements.

Pulpit notices, lecture annuncements in Chicago or elsewhere, "Wants" of churches or ministers, or "Personals" of interest to U&|9fl readers are invited for this column.

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